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# *The* Masonic Craftsman

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Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: What Price Masonic Relief?*



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# NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, Editor  
MEMBER MASONIC PRESS ASSOCIATION

VOL. 28 JANUARY, 1933 No. 5

**SIMPSON** The portrait of Most Worshipful Frank P. G. M. L. Simpson, Past Grand Master of the Grand Lodge of Massachusetts A. F. and A. M., which appears as the frontispiece of this issue of *THE CRAFTSMAN*, is a reproduction of a painting ordered by Grand Lodge for its permanent gallery of grand masters in Masonic Temple, Boston, and is from the brush of Scott Clifton Carbee, an artist of distinction, of this city.

Mr. Carbee, who is founder of the Scott Carbee School of Art, first studied drawing with Professor Bartlett, late of the Massachusetts Normal Art School, and painting with Hugo Bruel of Providence, R. I., and later under Bouguereau and Ferrier of Paris. He was also a favored student of Max Bohm in Etaples, France, and Florence, Italy. That illustrious teacher recognized the rare talent of Mr. Carbee and has a worthy follower in his own footsteps. Mr. Carbee's work has been exhibited in the Paris Salon, as well as the principal exhibitions of this country.

His work is its own eulogy, and no one who is at all familiar with the features and characteristics of the distinguished brother whose portrait we print, and viewing the actual painting, will fail to note its fidelity to form and feature and its abiding merit as a most excellent addition to an illustrious company.

**RECESS** With sadness the student surveys present trends. In a day "when the keepers of the house shall tremble," but which nevertheless so lately has seen progress such as the world has never before witnessed, at least in the field of the material, comes a slowing-up of the machinery of production, forced by conditions which no one appears to understand, and which directly and direfully affect the happiness of millions.

Murmurings that the capitalistic system has failed are frequent. These, too, are not always the complaint of the weakling who, in any system, would be a failure. Sane men of substantial stake in the community have begun to doubt the infallibility of even this oldest of existing republics and its ways of government.

Something surely is wrong! This is universally agreed. Plans proposed for remedying the present intolerable situation are thus far but vague venturings into the field of theory in most cases. These plans frequently connote self-interest on the part of their proponents—their individual sacrifice is seldom apparent. Too often dealing with superficialities, they are narrow in scope and ignore fundamental factors.

He would be a wise (?) man, or a great fool who would say where the cause of economic failure lies.

When a solution of the world's present problems is found, however, it may be safely said that that solution will be forced to take into account a few fundamental

causes, among which may be enumerated: war and armaments anticipatory of war, debts and economic drains incidental to past wars; overgovernmental excrescencies and international ineptitude; a sweeping away of narrow or nationalistic views to a point where matters affecting the vital affairs of every nation may be considered equitably in the broad light of all of their interests with a general levelling up to the spirit of international brotherhood for which Freemasonry stands at present a principal exponent.

Unless and until these matters are taken into consideration, he would be indeed a cynic who prophesied any permanent reduction of present world misery. Plans ignoring them will inevitably fail of fruition.

Education in the elementary attributes of universal truth and a correct interpretation of the Divine plan must form a part of any future program. This will lead to a better understanding of man's purpose here on earth and mayhap a simpler status of living more in consonance with Nature's irrevocable laws, which never yet have been successfully flouted — nor never will.

**DUES** Perhaps no question is giving the fraternity more immediate concern than the subject of dues—and the difficulty of securing payment from members. This difficulty is of equal concern to the out-of-work or hard-up member who, thoroughly honest in intent, finds himself, through adversity, unable to pay even the small dues of his lodge.

Any arbitrary insistence upon the absolute payment of dues at this time made under the threat of suspension or expulsion, would be unfair, unMasonic, and in many cases unjust. Unusual economic conditions and genuine distress among so many thousands who perhaps never before in their lives have experienced such conditions, warrant the exercise of utmost tact on the part of secretaries and others.

The secretary's office, after all, is not a collection agency, and anything savoring of pressure upon unfortunates at this time is to be deplored.

Suggestion is here made that a moratorium on the dues of all out-of-work Masons be declared, and where the circumstances warrant it, the cancellation of all N. P. D.'s.

This suggestion may not appeal to the "hard-boiled" type of Mason who, with bright business instinct ever in mind to the exclusion of all humanitarian impulse, insists on full payment of lodge dues under any and all circumstances. It will, however, appeal to fair-minded men familiar at close range with present difficulties.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Mass., under the Act of Congress of March 3, 1879.

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PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS  
Alfred H. Moorhouse, Editor and Publisher.

It is the belief of this writer that most men will pay their Masonic dues promptly when they can, and always, sooner or later. The man who views his small financial obligation to the fraternity otherwise than as a proper obligation has no place in it. But this latter type is very much in the minority.

It may be asked: "Won't this plan be unfair to men who have already paid?" The answer to which is "not at all," for certainly he would be a poor Mason who would seek to profit from the misfortunes of others.

Lodge programs and expenses can be curtailed. That lodge which has made no provision through its reserves against the day of necessity has been lacking in business prudence. For the present, at least, it would seem that the strain on lodge funds could be maintained; and no more worthy use be made of them than the relief of unfortunate members.

Why not practise in this way the Charity we preach by helping distressed brother Masons?

**PURGING** "O why should the spirit of mortal be proud," declaims the poet, and after the chastening influences of the year just closed there will be few to delude themselves with any false notions of their own financial or economic omnipotence. Vain pride has had a rude shock.

This is perhaps good for the souls of men. In Nature's pharmacopœia the most effective drugs invariably are the most unpalatable. Bitter medicine had been prescribed for 1932, but if its effect has been to cure a lot of cankerous sores on the body politic, economic, or social, we can face the future with some measure of confidence, and be the better for it.

This nation, and for that matter, the entire world, apparently forgetting natural laws, proceeded blithely along primrose paths during recent years to its own near destruction. The truth of this is being daily driven home. Dire necessity has forced changed habits in the lives of millions—and a clearer conception of simple truths is beginning to be apparent.

The world is not out of its troubles yet—by a long way. Gloomy clouds lie all about, yet a gleam of light appears here and there and with the modifying and corrective influences of past errors to guide, some new structure may yet be built upon a foundation more nearly square and true and men yet find faith to carry on.

Indeed were faith not present, the world might well seem to be sinking into a condition comparable to the Dark Ages.

The fact that people have put behind them many of the foolish fallacies and foibles of former years and are striving with chastening spirit to comprehend the causes of their affliction is reassuring.

Much yet remains to be done. Some spiritless souls would have it that a universal day of reckoning has come to all, but the Creator of our lives, we are assured, is a benign Being. Still if the plans men make ignore His laws, retribution must inevitably follow.

Abroad a hundred problems press.

Japan in her scorn of other powers and her perception of what she deems to be her opportunity, is ap-

parently riding for a fall. France, likewise, prefers to put force before faith. England bravely battles for a breathing spell and girds her loins with splendid courage to advance ideals the ultimate fruits of which will be of enormous advantage. Germany, disillusioned in her dream of grandeur, and trodden into the dust, cannot long be kept prone. Italy under the hand of a dictator, while making seeming progress, yet stifles by autocratic and cruel methods the free spirit of a brave people. Smaller nations reflect in their attitude toward each other the image of their larger brothers. Chaos reigns in many places.

Here in the United States of America we find unexampled distress among millions, and so far no leader to show the way up out of the slough of despond.

Even churches following outlived dogma continue to work at cross purposes and dissipate their strength, somewhat.

Freemasonry faces the future with faith, but will need it all in its effort to hold a course true to the Ancient Landmarks; individuals comprising the fraternity are powerfully influenced by present economic circumstances, and this is reflected in the broader field of Masonic effort.

Those men to whom the Craft is something more than a path to preferment or personal profit will give careful attention to the simple doctrines. The time is ripe for a spread of Masonic knowledge.

With release from some of the pressing demands of a high speed economic era, Masons may well take up the matter of Masonic reading.

In true Freemasonry is Light and Truth. A proper understanding of these two will lift the race to a clearer concept of its destiny. In the search for these things, no better advice can be given, nor sought nor proved than that admirable motto of the fine old Grand Lodge of Massachusetts, "Follow Reason."

**PROGRESS** In the march forward of Freemasonry from its beginnings in the days of the English guilds to the present, one thing above others has characterized its progress—merit.

Such steps forward have been made solely because there has been kept in mind the supreme virtue of Truth—in its relationship to temporal as well as secular matters.

This is not to say that progress has been always uninterruptedly continuous nor that all the fraternity's acts have been in accord with high principles. It would be fallacy to suppose that Freemasons have not made mistakes. Being human, they have; but the proportion of these is small, comparatively speaking.

There is a certain risk of assuming because of the success of the past that the organization will continue to go on as before, but a little thought will convince any serious individual that instead of the present apparent *pied-a-terre* we can only proceed so far as the momentum of the past will carry unless a steady, continuous application of high principles which have guided the past is made a positive part of the daily program.

A difficulty lies right here: in maintaining the stim-  
(Continued on Page 120)



# What Price Masonic Relief?

## A Monthly Symposium

The Editors

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH A. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

### THE MASONIC PANHANDLER

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

PROBABLY no man, who, having taken Masonic degrees and been privileged to wear a pin or charm or other identifying insignia of his membership, but has been importuned at one time or another by the itinerant panhandler.



This latter individual, with voluble and often ingenious pretensions to his own fellowship in the fraternity, finds a fallow field for his efforts. He is ubiquitous and resourceful.

Often his claims are too obscure to be easily verified, even if the victim were disposed to look him up. The easiest way therefore is the one usually followed and a

handout of anything from a dime to five dollars results, with a bad impression left in the mind of the contributor toward one who more often than not is a plain fraud.

For this reason steps should be taken to protect the membership, and eliminate what in many cities is an unmitigated nuisance.

We do not mean that the just claims of a destitute Mason should be lightly brushed aside. Far from it. Rather than that it would be better to pay the panhandler something. But a check should surely be possible against the sort of approach which all too often mulets good men of varying sums of money from which they can ill afford to part.

Some of the claims likewise made against the fraternity by dependants of former Masons, past or present, would be ludicrous were they not pathetic. What pretense prompts them is often a mystery. Apparently the opinion prevails among some that the great fraternity is an unfailing source of funds into which anyone having the remotest of connection with it may dip. This is unfortunate. Education in the real functions of the fraternity appears to be the only corrective of such viewpoint.

In some cities a system has been devised whereby street mendicants may be handed a little coupon which, when presented to one of a number of relief agencies, will bring relief. There may be a suggestion in this.

We must confess to our share of "touches", but our accessibility to Grand Lodge headquarters, where the relief committee functions, has afforded a certain amount of protection, for almost invariably when an offer is made to accompany the panhandler to the relief office and there help secure assistance, his courage oozes and we are rid of the importunity.

Strictly spaking, no Mason is called upon to pay money to anyone asking aid except through organized channels, unless it be in accordance with his own humanitarian impulses and done "without injury to himself or family."

There are, of course, cases where the matter of investigation is not always convenient, but a telephone is usually handy and a call to relief headquarters will bring sound counsel.

With the existing deplorable conditions, care should be exercised that injustice be not done any good Mason, yet it is only the part of ordinary prudence to guard against imposition. Lodges can be depended upon to do all in their power to aid and assist worthy cases, but to the extent that itinerant mendicancy is encouraged, the whole organized system of Masonic relief is weakened and the true purpose of Masonic charitable impulse defeated.

### THE CHRONIC APPLICANT FOR RELIEF AND THE PANHANDLER

By J. A. FETTERLY  
Editor *Masonic Tidings*, Milwaukee

ONE of the greatest nuisances with which Worshipful Masters and other lodge officers have to deal is that Masonic malingering, the chronic applicant for relief and his co-conspirator, the panhandler. Which of the two is the greater nuisance is hard to say.



The chronic applicant for aid—almost every lodge has one or more—is that whining, pusillanimous individual whom Fate appears to delight in buffeting about. He always gets the worst of everything, and his hard luck, poor judgment and lack of backbone combine to make him a football of ill-fortune. How he ever got into the lodge is a wonder to himself and a marvel to the other members. He regards Masonry as a weekly benefit society, himself as a permanent beneficiary and the Worshipful Master as his Father Confessor and personal Santa Claus. No meeting is allowed to pass without his tearful plea for help gushing forth and his tale of hard luck being aired, for the benefit of all who will listen. His all-too-evident physical deficiency and mental inferiority makes the case all the harder to handle.

The panhandler belongs to the same genus, but is of a different class. Where the one relies on weakness and tears to put his demands over, the latter is of a bolder type. He scruples not at demanding per-

sonal aid as his inalienable right, nor does he hesitate to voice his indignation at a refusal. He will give all the grips and signs for a cup of coffee, and will give the grand hailing sign of distress for a "hand out." Nothing is too sacred for use in forwarding his demands and in furthering his ends.

The trouble with both these gentry is, they come into Masonry with a mistaken and erroneous conception of its aims and purposes. They regard it as something from which to draw benefits rather than an institution affording them opportunities for service. Their entire viewpoint is wrong, and their continued membership is a disservice to the entire lodge with which they are affiliated.

### WHAT ARE THE TESTS OF WORTH?

By JOS. E. MORCOMBE  
Editor *Masonic World*, San Francisco

OUR topic for the month presumes the possibility of distinguishing between those worthy to receive Masonic relief and those others, few in number but much in evidence, who are manifestly unworthy. How these are to be placed apart is evidently not intended for present consideration. We are to assume that there are malingerers, chronic mendicants and plain panhandlers of the Craft, created perhaps to try the soul of the fraternity. And, unfortunately, such assumption is borne out by the facts. The question then resolves itself: How are such persons to be dealt with?



This writer has consistently held that the charitable aspects of the Masonic life have been unduly and unwisely stressed. They have been loudly advertised by the authorities and boasted of by the memberships. The Craft is regarded by many as a cheap beneficiary society. Upon such showing there has been an invitation to the wastrel, the ne'er-do-well and that one who would shirk or shift to other shoulders his natural duties. As a natural consequence, that should have been foreseen and guarded against, our brotherhood is over-burdened, in some cases almost to the breaking point, to aid those who should never have been permitted to enter our lodges.

"The poor we have always with us," was once declared upon high authority. This is usually quoted by men who think its utterance somehow settles the whole matter. The present day cynic, with sundry experiences of time and place in mind, might well add that the poor now are threatening to become a privileged class, to live a leisured existence at the expense of others. In the cities, straining every resource to cope with an unprecedented situation, there are groups that, like the horse leech's daughter, cry ever for "more", no matter what is done for their benefit. It seems at times that some of our needy brothers are of that unsatisfied sort.

Of course, this is not to say that any Mason who asks for relief is therefore unworthy or under suspicion. The experience of every Lodge proves the con-

trary. But with those who are deserving of every assistance are to be found the whining mendicant, and the bold panhandler. These are the poor of whom Montaigne speaks—"poor with a poverty of soul that is irreparable." For such as these there is no escape; they are to be dealt with firmly—even summarily.

Rather than deal with this matter according to mere theory, let me here tell of the methods of a friend and brother who has long had as duty to hear and to sift out the truth in claims and pleas of Masons and their families soliciting assistance. He is especially fitted by nature and training for a difficult task, and fully justifies the confidence of his brethren. To the appeal of the deserving brother in distress his is the heart of truest sympathy; relief for such a one comes quickly and with a kindliness that leaves no sting of humiliation. But he is ready to detect the false note, whether in the whining tale of the perpetual mendicant or the blustering tones of the confirmed panhandler. Toward these he sets his face as flint, and is truly "hard-boiled." In such case his inquisition is severe, his reproaches forceful. The professional Masonic beggar gets but short shrift, and hurriedly departs to seek out some brother more complaisant and open-handed.

It is no easy task that one takes over in such work. If he acts only according to the impulses of an easy-going nature, he will be imposed upon at every turn. To the moochers and drifters of many sorts he must be sternly resistant. The fact that appeal or request comes from one who can according to routine prove himself a Mason does not guarantee sincerity or truth. This may sound hard-hearted, but it is dictated by common sense and by what we regard as the proper fraternal attitude, not in any way related to the spirit of that necessarily cold

—"organized charity, cramped and iced.  
In the name of a callous, statistical Christ."

### SET RULES CANNOT BE FORMULATED

By WM. C. RAPP  
Editor *Masonic Chronicle*, Chicago

THE chronic applicant for relief is not unknown in Masonic circles, but the opinion is hazarded that they are not as numerous among the fraternity as in other walks of life, in spite of the fact



that the charitable impulse is highly developed among Masons, which naturally provides an incentive to seek help from this quarter. Nevertheless, many lodges are confronted with serious problems in dealing with chronic cases, the applicants generally being dependents of deceased members who have become imbued with the erroneous idea that a Masonic lodge possesses inexhaustible funds

available for charitable purposes which can be freely tapped by pitiful tales of distress or demanded as an obligation justly due them. Occasionally also a member of the fraternity, who should know better and probably does know better, assumes the ridiculous po-



sition that the fraternal tie entitles him to material help as an inherent right.

No set rules can be formulated for determining what the attitude of the lodge should be in such contingencies, for no two cases are exactly alike, the degrees of worthiness and necessity varying beyond all computation. There is a natural reproach in the designation as a chronic applicant for relief, which in some few instances may be undeserved, and such pleas will be considered with more caution and less leniency, particularly if there is evidence that the applicant makes little or no effort to help himself. Increased resistance to ever-recurring demands is justifiable, for charity beyond reason should not be expected, although unfortunately it frequently is. The ability of the lodge and its members to meet the demands made upon them must be considered, as well as the needs of the unfortunate, whether the latter be reasonable or otherwise. Fraternal courtesy, kindness and diplomacy should be manifested by lodge officers in all cases, even though they are convinced that no further assistance is possible or advisable. An absolute denial can be made in a kindly spirit, except perhaps where the attitude of the applicant becomes so intolerable that it is necessary to become "hard boiled."

The pandhandler, who is frequently an imposter or a suspended member, the pestiferous brother who is constantly "borrowing" small sums here and there, which he fails to repay, and the victim of perpetual hard luck who spends more time and energy in mooching carfare and lunch money than are needed to make an honest living, all present different problems. In most cases these pandhandlers are merely a petty nuisance, but in aggravated instances they are guilty of unMasonic conduct meriting official discipline. The attitude here should be frigid.

It need hardly be mentioned that under present depressing economic conditions the standards of normal times cannot be followed. Tragedies and catastrophes are strewn along our pathway. Men who have led an honorable life, self-supporting, industrious and frugal, have become victims of adverse circumstances and are compelled to seek assistance. They find themselves side by side with the "chronic", the improvident and the shirker as applicants for help. Good judgment is required in the attitude of the lodge toward these unfortunates, and to the extent the ability of the lodge and the brethren will permit they should be provided for.



## E D I T O R I A L

(Continued from Page 116)

ulus. Present days are infinitely more intricate in their implications than the days our fathers knew; life is becoming increasingly complex, for a variety of reasons, which will be obvious.

Few, indeed, are those fortunate individuals who can devote all their time to research and study. Too often pressing demands of every-day living in this age of speed prevents a proper recognition of certain fundamentals essential to true Masonic life.

Encourage the student.

**MORGAN** One would suppose that the last of the Morgan episode had been heard from, and as an episode probably it has, yet from time to time the old stuff is dug up as his body is alleged to have been, and the fraternity regaled with so-called new light on an odious and odorous subject.

Just now a discussion is going on as to the birthplace of the ignoble creature whose name is a stench in the nostrils of all clean Masons. Whether or not Canada or this country prove their claim, is inconsequential and a dubious asset; his birth, subsequent life, and sudden death spelled ill for the Craft and split the country wide open.

Truly politics can be filthy and low, as the Morgan excitement demonstrated. Thurlow Weed, that shrewd political opportunist, in his cynical remark that "the corpse of Timothy Munro was a good-enough Morgan until after the election," showed a condition of mind quite universal at the time.

The Morgan excitement spent itself in 1840, but not before many lodges had surrendered their charters and thousands of Masons were forced to meet surreptitiously, not daring to let the community know of their presence in it—a fact no member likes to contemplate, even today.

Many books have been written about the traitorous Morgan, and much interesting commentary on the period.

Now in 1932 comes another and incidentally admirably written book on "The Strange Disappearance of William Morgan" by Thomas A. Knight, which throws even more light on the subject, and makes an interesting tale.

Brother Knight has done the Craft a service, for, with a knowledge gained through diligent research of what transpired nearly 100 years ago, the present-day reader can form an opinion on many things which had great influence on the Craft of that day.

## What Is Freemasonry?

By ARTHUR SCHRAMM, W. M. Member Philalethes Society

Thousands of books have been written on the subject of Freemasonry, and still we may say that there is no other society in the world of equally high importance of which so little is known and which is as little understood.

There is ample proof that the present system of Freemasonry had its beginning in the ancient guilds of operative Masons. In these primitive brotherhoods truth and virtue were inculcated by means of symbols and allegory. In this manner our ancient brethren developed a speculative system of morality which encouraged right living and the development of character. There is every evidence that the men who formulated Freemasonry, as we know it today, hoped to establish a fraternity whose ritual would satisfy their conception of a religious life and which could best be exemplified in their daily relations with the world and each other.

Prehistoric man drew charcoal pictures on the side of rocks and thus recorded his thoughts and ideas. In later ages the same procedure was followed in the teaching of religious and philosophical truths. Freemasonry therefore adopted the same methods to communicate those things which it desired to impress upon the hearts and minds of its novitiates. Freemasonry in our day abounds in symbols which are universal in their application, and no one will be able to fully appreciate the teachings of our fraternity until he has studied its veiled doctrines and understands its symbolism.

Freemasonry is not a church, not a creed, not a dogma, not a sectarian institution, for it offers no plan of salvation and points out no particular road to heaven. However, Mackey, the great authority on Freemasonry, says that Masonry in every sense of the word is solely indebted to the religious element which it contains for its origin and for its continual existence, and that without this religious element it would hardly be worthy of the cultivation of the wise and good.

The tendency of all true Masonry is toward religion. If it makes any progress, it is toward a holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious doctrines, commanding religious observance, and teaching religious truths.

We open and close lodges with prayer, we invoke the blessings of the Supreme Architect of the Universe upon all our labors; we demand of our candidates a profession of belief in the existence of a Supreme Being; we teach them to bow to Him with reverence, and His holy laws lie open upon our altars. Freemasonry is thus identified with religion, and no man can be a Mason at heart unless he is a respecter of religion and an observer of religious principles.

Adherence to the creed of any church has never been required in the Lodge. One of the "charges" approved by the Grand Lodge of England in 1723 refers to creeds in the following words: "In ancient times, Masons were charged in every country to be of the re-

ligion of that country or nation, whatever it was; yet it is now expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves." This "charge" is still universally recognized as the law on that subject, and the attitude of Freemasonry toward any and all sects and denominations, toward any form of the honest worship of God, is not one of antagonism but of respect.

Freemasonry demands from its members the same upright moral conduct as does the church. It in no way, however, interferes with the work of the church, and is ever ready to lend the great spiritual institution its assistance. It encourages church affiliation and pledges loyal support in all moral uplift. Its ambition is to aid in implanting and nurturing ideals of equality, charity, morality, liberty and fraternity in the hearts and minds of men.

Fraternalism is a spiritual relationship. It is what Robert Burns called a mystic tie. Freemasonry is more than a ritualistic procedure; it is a mental attitude. Freemasonry teaches self-reliance, individual reasoning; it appeals to conscience and to a sense of justice and right, and encourages liberal education. It is the champion of liberty and of freedom of thought, speech and action, the friend of the oppressed, the liberator of enslaved and down-trodden mankind, everywhere that its influence reaches. It is the advocate of equal rights, the enemy of superstition, bigotry, prejudice and revenge; the one great brotherhood that gives a free world to free men.

Coming out of the fathomless past, through the numberless centuries of time, Freemasonry has survived the crushing blows of potentates, the fiat and edicts of emperors and kings, the bulls and excommunications of popes, and last but not least, the oft repeated onslaughts of a misguided public opinion. Freemasonry stands today with head erect, looking forward to future ages with confidence in its inner strength, and faith in its eternal mission.

We call ourselves Freemasons because as free men we are engaged in the construction of the temple of spiritual freedom. We wish to show by our deeds, that we are free men, not only amongst ourselves, but also in the family, in the state, and in society. To us freedom seems so much a matter of course that we hardly give it a thought, and only too often forget that one of the most important and difficult problems presents itself in the use of that freedom. No other problem has ever stirred the human mind so deeply, nor has any problem entailed so much laborious thought and such contradictory solutions as this one.

The proper conception of freedom is the most important task of the Freemason. Only by understanding the functions of freedom can he grasp the constitutive position of the Deity as first servant of the universe. Only under its influence can he hope to reconcile art and quality, beauty and truth, tolerance and authority.

The life of a Freemason has numerous aspects, precisely as in profane life. Everywhere life has its moral



claims, and everywhere it confronts us with new problems. As may be deduced from our principles, the life of the individual Mason is in itself directed towards self-education through the fulfillment of all his duties to the narrower circle of his family and to the public welfare of the state. Freemasonry is particularly emphatic in recognizing and furthering all that morality and religion have to teach in this respect.

Not a few Masons think that, in smoothing the rough-hewn stone, everything is brought to completion, and that our Masonic task terminates in the mere "still-life" of the single Lodge. Self-improvement is certainly the foundation of the structure of the perfect humanity to which we aspire; but the culmination of such a process is found only in the realization of our doctrines and principles, in the ceaseless endeavor to imbue our nation and the whole of humanity with the same.

The more profoundly we grasp the eternal truths of our doctrines, the more we shall be impressed by the grandeur and importance of the task imposed upon Freemasonry as a civilizing force in the spiritual development of mankind; and the true apprehension of the aims and objects of Freemasonry renders us fully conscious of our duty in accordance with the tenets of our royal art in actual life. Believing in its sublime

## Why Crucify?

By HARRY M. GRANT, 32°

Peaceful and prosperous progress is readily recorded and as readily dismissed from mind, but troublous times and periods of depression produce characters the measure of whose greatness is not perceived until some later historian delves into the archives of the past and from his more advantageous viewpoint links current benefits to earlier causes. Hindsight, which all may exercise, is easier to use than is the greatness of individual foresight which the majority so frequently misunderstand, ridicule, or condemn. Only elapsed time is apparently able to reveal the important and helpful public servant of the difficult hour.

Why do men crucify those who, in trying to be of pre-eminent service, have seemingly failed?

History repeats itself! Outside, where a procession was passing, some of the amazed spectators heard hisses from school children and from thoughtless adults; and the only "fault" of the object of their evident displeasure was that he had devoted four years of his life to an intense endeavor to bring prosperity to these same disgruntled peoples.

Dissatisfied with conditions, they hissed; and the horror of this inexcusable demonstration was not in its partizanship or thoughtlessness, but in its appalling lack of respect for high office and its failure to appreciate sincere, even if misguided, service.

The occurrence may be interesting and useful for guidance in the future when the name of this public servant shall be blazoned to the world and his achieve-

justification we may well venture to predict a new and greater future for our fraternity.

Freemasonry will not be dissolved until it becomes superfluous—that is to say, when it has fulfilled its mission in the cultural life of mankind. When mankind in general shall have attained the point of view which Freemasonry holds at the present time, when everyone shall see in his fellow-man only his brother, when in the world at large ideal blessings shall be prized above material gain, when brotherly love and righteousness shall prevail—then the last stroke of the hammer shall ring out in the Temple of Freemasonry,—then the structure, at which we now are building will have been completed. But until all men and peoples, all states and religions have, ethically speaking, become merged in the ideal of Freemasonry, we must each in our own way, continue to labor in faith to perfect that "house not made with hands eternal in the heavens."

[Bro. Arthur Schramm is master of the German-speaking Lodge "Acacia" of Los Angeles, which recently had 500 present at a joint meeting with the French-speaking Lodge "Vallee de France", also of Los Angeles, showing that Masonry recognizes the ties of Masonic brotherhood as rising above national hatreds. He is likewise a member of the Philaethes Society, and of the Universal League of Freemasons, hence his very high conception of Freemasonry.—Ed.]

ments properly appraised. Peoples will marvel and revere but will not benefit by past mistakes. They forget!

Outside the office a historical event may be in the making, but the business man is not necessarily aroused even when a hiss threatens the foundations of those institutions which make it possible for him to be in business. Through a lack of enlightened self-interest the hissing has failed to reach his deadened hearing.

Inside someone importunes the business man for a chance to work; but he is so close to his problem, and his difficulties seem so real, that he will give none other an opportunity to solve them.

Some are so blinded by fears and by selfishness that if a saviour came to them in the guise of one seeking employment—as may often be the case—they would bow him out or even scourge him from their business sanctuary, although the outcome might be the destruction of their concern that had taken a lifetime to build.

A desire to help others will enlarge your vision. The idea is worth a trial even though it fail. At least show respect for those who would serve you, and invariably give them a considerate hearing. Be interested in them and you will be best interested in yourself.

Never strike despair into the heart of young or old who come to you seeking employment or your aid to that end; and if you cannot use their services or otherwise further their immediate objective, you can give them the wealth of your good counsel, confirm their

faith by kindly encouragement, and send them away with a brighter hope. What is needed expressed under all circumstances is compassionate interest sustained to the point of mutual helpfulness.

In urging right action let us avoid condemnation, for from the innermost chambers of our hearts we, too, might have to confess for instance that we, judging by appearances at the moment might have thrown in our lot with the Tories rather than risk our future with the ill-equipped followers of George Washington. The very hopelessness of his cause might have induced an apathy which would have crucified the Father of our Country.

Recall an earlier procession. The attitude of the crowd; and the sound of a sigh which fails to reach

those of us who from the side lines watch the slow progress of the condemned along the way of the cross. Then, as now, the soul crushed to earth by burdens self-imposed on behalf of others must bear his cross almost alone; misunderstood by the hissing mob.

The procession passes along. With effort almost unendurable the despised and rejected of men drags to the summit of heights to which mankind must ever lift its eyes, a burden which though unutterably great is infinitesimal in comparison with the unbelievable load which this supreme sacrifice has lifted and will continue to lift from countless generations; and the crude cross, swayed ever so gently by the wind, will sway the future until men shall indeed love one another and become Brothers in Spirit and in Truth.

## Is Suicide Possible?

By ERNEST CRUTCHER, M. D., 32°; Los Angeles

What is the status of the suicide after death? Are his troubles ended by wilful casting off of his body? Momentous question, difficult of satisfactory answer. Logic demands so many proofs and admits no inductive reasoning. All are eager to know. If possible to give indubitably affirmative reply, would it be judicious to reveal it, lest a holocaust ensue? But, life is not ended by death!

Every matured soul of thinking folks has individual problems such as often seem larger than any one else. Each, at times, sinks in lonesome despair, surrenders. Thoughts of suicide obtrude. Why halt they? Precisely because, first, a want of courage which "makes us rather bear those ills we have than fly to others that we know not of"; second, each being a thinker, suspects, or intuitively knows, that the process of death—a simple thing—does *not* end life.

Every occult teacher has proclaimed the evil of suicide; that the disenchanted individual who seeks discarnation in summary self-induced dissolution, finds himself in deeper distress than when in earth-life; that such reckless act of premature separation from his bodily clothing plunges him into a darkness where magnetic conditions admit of difficult aid from even spiritual helpers; that such recklessness sinks into deeper despair than whence he sought release. Some aver the conditions worse than that of the murderer, whose act is often condoned as done by unreasoning—the incapable of reasoning. How dare any one seek voluntary death if he may say, with Sigurd Slembe: "I have not sown the least grain nor laid one stone upon another to witness that I have lived."

Life carries an obligation. How dare any surrender until it is paid? Our roadway of life was paved by predecessors: have we made the path smoother in turn for such as come after? Compensation is the law.

Any fool can die. It takes courage to live—and serve. "Not grudgingly, or of necessity." Service is duty so long as service can be rendered to any in need. "All are parts of one eternal whole." No man liveth to himself. To destroy the physical self, when there is some one to be helped by living, is a crime against

one's own soul and future. Lofty is the sentiment of ancient Jewry: "Serve not as slaves hoping for reward, but as gods who will take no reward."

Suicide—why is it wrong? Is it ever justifiable?

Can one suicide by destroying the physical body? No!

Suicide invites apparent death of the material encasement. The soul lives on.

*Never the spirit was born. Spirit shall cease to be never,  
Never the time it was not; end and beginning are dreams.*

The body may be killed, and the spirit likewise, but—beware! The latter is a tedious process. The way back and down is as long as the way up and out of chaos, or from our beginnings eons ago. Evolution is true, and applies to unfoldment of soul as well. Else, how explain the inequalities of mind, body, and soul so manifest. Each is his own ancestor.

Devolution is more painful and arduous than evolution, and quite as prolonged in backward path. Nature, Fate, Destiny, Intelligence, scourges each living entity. Each earns food by the sweat of his brow. Nature is red-fanged; imperative her demands. She means us to go on. If a despairing one wilfully chooses to go out and back down, the irk is greater than to go forward. The scratching chick acquires; the whining kitten starves. The wolf by vigilance, feasts; the self-pitying man whiningly surrenders — and is whipped yet further.

The will is the man himself. How much of a man are you?

There is a phase to suicide overlooked. Evil wrought against others is *spiritual* suicide; for no hurt can be done another that does not, eventually, revert, despite any apparent momentary immunity to the vicious.

Life is! Life continues. It has no end; and compensation is the law! "Be not deceived."

Kant declares there is a knowledge beyond consciousness. Many, particularly occultists, know the end of one life is but the beginning of another; that we take



up life about where we leave it off, and, as Henry Ford declares, truly, "go on from there." Continued unfoldment is the law of the Universe.

Existence is tragic for all. Why? It is a process. Nature's method. Why? The wisest of the occult do not know. It is not a chance thing, nor does chance govern, however fateful and strange. The ultimate has beneficent intent and design.

Man must live and bear as best he may the tragedy of living. Milo was sentenced to lift a calf every day. Day by day, the calf grew in weight, but day by day, from lifting, the strength of the man increased, till at last he was lifting an ox. Life is a schooling, a chastening, a development, educative, and intelligently directed by unseen Intelligence, however fatuous it appears. The Lesson must be learned, and no one has the precise lesson of another. A sick, discouraged career is not gotten away from by "bare bodkin," any more than sodden drunkenness finds surcease from care when awake again into normal. Suicide neither ends life nor disposes of the load that provoked the reckless, desperate act. Suicide of the body is a futile resort to escape personal responsibility and moral accountability. There is compensation! It is the blind who will not see. Self-pity is stultifying. The cowardly shrink from that which cannot be escaped.

Occultists are our *dernier ressort* in these problems. While we may doubt the infrequent words of esoteric sages, they are consoling and provoke thought. From them we learn life is a *duty* to be done. Death is not the *end* of life but an event *in* life; a promotion perhaps; enforced going on into lessons not susceptible until experiences of this precedent life are conned, endured, digested, handed on. The ultimate of this life opens into self-lessness; a forgetfulness of self in endeavor for others if we wish to escape unhappiness. True, there comes a time to all reflecting ones when the striving spirit seemingly cannot go further. The way is clouded. In dismay, he perceives others groping

in bogs he has lately left. In his own perplexity and pain he grows sympathetic, reaches back and helps. Presto, his own way is clearer.

It is often asked why masters—great souls, sages and wise men—cannot, or do not, continue here much longer than ordinary denizens of earth. Some do. This body, however, is merely a suit for temporary use. It has definite wearing qualities; it becomes worn and dull. Style of bodies change as well. The work of the ductless glands declare it and work towards it. When the present body is out-of-style, decadent, worn and creaking from use or abuse, it is resigned without regret, the soul taking on a fresher, more-up-to-date housement, with finer molecular parts, glandular evolutions, quicker cellular and nervous activities, acquired or due in another investiture.

Mastership carries the power to prolong the present life, and when it is done (which is rare), it is accomplished through conscious control of the mysterious endocrine glands so lately being understood by medical men and scientists.

This is not the best of all possible worlds, despite the dictum of a French savant, but it is the best place for us at this precise time and unfoldment. Otherwise, we would not be here. There is no chance about it. The universe is not perfect anywhere. All is in evolution, even as mankind. Man must proceed by gradation, on through development, possibly through myriad lives, unfolding and learning; gaining slowly but surely, even though in agonies of tutelage. How incongruous and embarrassing for man to be suddenly put in a perfect world. He would sink in self-consciousness and shame, overcome by his unfitness, "without a wedding garment." We must earn and store all we win. Handing on of our store aids in its increase, like use promotes facility and celerity. Genius is not inherited, but personally earned in precedent endeavor.

*The thought of men is widened in the process of the suns.*

## Light On India

By AN INDIAN FREEMASON

(Transmitted for Publication by the Secretary of the Philalethes Society)

A great upheaval recently developed in Bombay. The smoke is new and sudden, but the fire which has caused it has been smouldering for the last ten years, and the oppression it has caused is centuries old.

In recent years Mr. M. K. Gandhi, of South African agitation fame, has kindled a most fulminating fire for self determination, in thousands of his Hindu kinsmen. "India within or without the Empire" has been a favorite slogan in many of the streets of India.

Other communities have not yet felt the necessity of running their own homes all by themselves, so the cry has been so far vehemently Hindu. The traditional and immemorial religious, topographical and ancient feud between Hindus and Mohamedans makes it impossible for India to pose as a nation. Many a patched up pantomime part has been played in the past to show

the great entente cordiality and cemented unity to the outside civilized world, but each time a great crack has shown up in this untempered plaster. There is between the two communities, an inter-communal demonstration. Even the great human well of the Hindu faith is not without tremendous breaches.

Writers like Katherine Mayo have given glimpses of the state of affairs of the Hindus. The outside world does not realize that here is a sea of humanity, much of it submerged in the lowest depths, deprived even of bare birth-rights, and primary social privileges and intercourse—the very elementary rights given by God Almighty to every human being for his or her enjoyment in this mortal existence.

Westerners will even fail to realize and understand what these horrors, handicaps, hardships, miseries and

sufferings are which have been the sorry lot and destiny of a tiny world of humanity of seven crores (7,000,000).

Slavery has been long abolished by the world, but it exists in the India of today, in its worst forms, and most objectionable and despicable aspects, in the very name and thin garb of religion itself and God Supreme. It is perpetuated by a non-liberated, subjected, dependent race of Hindus in India of today. Irony of Fate, it is thus of the very race which is the first to protest against the British yoke in India that it is the worst culprit and the horrible perpetrator of this great crime against humanity at large, and this submerged world in particular.

To give you a faint idea of what this hell means is to state only the fundamental belief of the high-born, high-caste Brahmin that an "Aryan," "out-caste" or "depressed" human "untouchable" being, is the most hideous, despicable, pestilential object or worm ever created by the great Lord of the Universe! He is only the work of the Right Dishonourable, the Devil or demon of Hell! His very shadow even, therefore, must not fall on or pollute the sacred, high-class person of the high-born caste Hindu.

This great belief is supposed to have received the injunction, approval, command and sanction of all that is Holy in the sacred religious scriptures of this race! The "depressed class," therefore, cannot have any social intercourse with the caste Hindus, cannot partake of meals, relationship, marriage, education, water wells or works or even religious worship or devotion. His shadow even cannot fall on pregnant woman, married woman, religious, wedding or funeral procession. A caste dead body is polluted, but a living out-caste is still worse polluted! This infernal grinding by caste Hindus led the poor miserable outcasts to seek a bare existence in the folds of some more humane faths than Hinduism. Consequently the greatest patron, the easiest victim and the most noble mission of the Christian missionary or Mohammedan mullah is and was an out-caste! There was not a temple, where he could even pray to his Almighty God for divine mercy and heavenly salvation, open to the poor creature! As in all earthly and material functions he was persecuted and isolated, so also he was debarred from Heavenly succor and absolution! Saintly Christian missionaries fought tooth and nail for the few last centuries to get for him bare justice, and spent themselves over the offering of a fringe of relief and succor. They could only relieve the bare boundary mass of this human world that fought or eked out their miserable existence, as a marauding, criminal underworld. It was only the advent of the British that saved them from complete annihilation and extermination. Necessarily even they could not be exempt from the great world evolution-shock that shook the universe, and in whose moulds nations, kingdoms, countries and practically world humanity were reformed, re-cast, churned, re-moulded. This brought an awakening and realization in some stout hearts against this unbearable, impossible tyranny of the class-Hindus, tolerated even under benign British Rule!

Consequently, when Gandhi unfurled the flag of self-determination for his Hindu race in particular, and

that race began to dream of Hindu Raj (rule), the "outcast" leaders necessarily took to a just revolt for their very self-preservation against extinction. In the last Round Table Conference "depressed" leaders fought to an inch for their class under the stout lawyer-kinsman-leader, Dr. Ambedkar. That man had the blessings, sympathy and support of the whole non-Hindu world of India.

Now in a report of the nature such as this, I am submitting, strict justice and impartiality should be the first essential. Consequently it must be made clear and distinctly stated that Gandhi, for one, always revolted against the tyranny of his kinsman over the depressed. He always exhorted his clansmen and followers to break this great and unjust wall against this section of humanity, but his voice was the sole and only one in the wilderness. The two warring sections of the Hindus came to a standstill. Failing to bridge over and cement their differences, they appealed to the very British masters from whom they were trying to snatch away all powers and sovereignty. The British premier was pressed to give a temporary and conditional award on the communal tangle.

As justice would demand, and the humane, liberty-loving, free, sporting British nation would always be expected to deliver, the award was a great relief and boon to the depressed class. This caused the flare-up of Hindu nationalists. Their immemorial permanent tyranny over out-castes was suddenly blown up by a single, just, prompt, firm award. But they had to tackle their British masters! Tactics must be different, and so new ways and means must be promptly found. Caste Hindus must be saved, the depressed must be appeased, the British must be hoodwinked and the non-Hindu Indian world must be fooled. Master Magician Gandhi, therefore, came out with a stunning stunt to dazzle and out-Herod the world. He wanted to accomplish the unbelievable, unthinkable magic and miracle of bridging over the gulf between outcastes and class-Hindus, and at the same time secure the presence of the class Hindu, and also ostensibly and apparently be supposed to right an apparently eternal wrong. Realizing his marvelous power over his own people, he proclaimed a fast, living on water, only occasionally diluted with a pinch of salt.

The stir it created throughout the country in general and among Hindus in particular, through the length and breath of India was simply marvelous. Here an Oriental and eastern country was evolving quite a novel, spectacular demonstration, through her accredited leader and spokesman, Gandhi, to the amazement and surprise of the western world. Anyhow, his self-sacrifice and sacrificial offering reached the heart of the world he wanted to touch. Class Hindus melted, and hastened to cast off a few old prejudices and tyrannies against outcastes, religiously, of course!

Outcastes got their birth-right of entering some of the temples of devotion and worship.

Gandhi wanted only one joint electorate system for the Hindus in general, while Dr. Ambedkar shrieked and shouted for separate representation of the depressed class. Gandhi held out for ending his life by fasting and starvation, if this down-trodden, depressed



class finally decided to separate from the main tyrannizing flock in the political arena. In return he demanded from his flock more humane and bearable religious treatment for the untouchables.

Leaders on both sides hastened to the bed-side of the self-suffering, self-dying Hindu martyr in a British jail. By the bed-side of this great sacrifice for his country, the Indian idealist and patriot, the warring sides argued, haggled, settled and concluded a common understanding amidst the yawnings, pantings and sufferings of the semi-nude Saint of Sabarmati, now the supreme pedestal of self-abnegation. A compromise has just been concluded by which on or about the sixth day of the sublime struggle with life and death by which the depressed must give up their right of separate representation for favored treatment in Hindu society and circles, must have one electorate, but with certain reservations of an adequate number of seats in the political representation.

This new and eleventh hour settlement is now wired to the British government for acceptance in place of the premier's communal award, as far as Hindus are concerned, in the new constitution. Of course, the

British government would be only too glad to have the new substitute arrived at by mutual agreement and compromise, as they were averse to giving an arbitrary conditional communal award to any body from the very start, and it was after much reluctance and remonstrance that they were prevailed upon to undertake this unpleasant mission of an award.

This great page in the human history of India, the critical and spectacular demonstration of a week, is now coming to an end.

I shall try to give you later more details of the struggles of the out-caste slaves for freedom, so the Masons of the world may know the truth.

[Editorial Note:—The above is a report from a native Indian Mason belonging to a lodge under the Grand Lodge of Scotland, who is well known to the secretary of the Philalethes Society for his honesty and high standing. It reveals much of interest to Freemasons all over the world, because it is only in the Masonic Lodge that the different races and religions of India can meet in peace and harmony. His name is not given, as he would be bitterly boycotted with great fervor by the Hindus.—C. F. W.]

## More Light

An original article contributed by Charles H. Spilman, Grand Secretary-General of the Supreme Council 33°, on the origin of the Scottish Rite, appeared in the April, 1932, issue of this magazine. The information contained in that article, by reason of the eminence of its author, his access to sources of information and his well-known probity, should have settled any lingering doubts in the minds of readers as to the authenticity of its information.

A German reader, however, has taken exception to an alleged statement it contained. His letter criticizing Illustrious Brother Spilman's article, and the latter's reply, are given herewith, and we trust will be sufficiently convincing to satisfy the doubting brother.

Grosse Loge Von Hamburg,  
Hamburg 36, den 28 Sept., 1932.  
Welckerstrasse 8.

Dear Sir and Brother:

I read about the 500th time, that Frederic the Great, King of Prussia, is named as originator of the A. A. Scottish Rite of Freemasonry. If a legend is repeated forever and ever, it doesn't become true, and a legend it is! Frederic, then crown prince, was initiated in 1738 by a deputation of the Lodge "Absalom", Hamburg, held Lodge in Charlottenburg, and accepted the place as grandmaster of "The Great National Mother Lodge of the Three Globes," which worked in the Rite of English Freemasonry with three grades only. Never did he take high grades. The A. A. Sc. R., as operated today, is a French foundation, did not find there a good footing, and was transported to your land. Its birthday is February, 1788, and its birthplace is Charleston. I am fully aware that there have been Scottish masters before this date, but they belong to a wholly different

rite. In "Latomia" XX 289 and XXI, 42, you will find positive test, that the foundation by Frederick is untrue, but you need not make yourself such difficulties. You have in your land an authority of world-renowned fame, Br. Ossian Lang of the Great Lodge of New York. Why not ask him? If anyone, he can give you any wanted proof! I myself am not interested, to mingle in American Freemasonry. I am glad to see in all the periodicals I receive, that there is eager life and good brotherhood, but I think that legends should be eliminated and truth restored.

Kindly excuse my surely not very good English. I can read English books and newspapers quite satisfactorily, but my expression in writing is handicapped by too little exercise. I should be very glad, if you would be kind enough, to forward me an answer, and am, dear Sir and Brother, Fraternally yours,

HUGO LEON,

By App. Grand Secretary of the Grand Lodge of Hamburg.

BROTHER SPILMAN'S REPLY:

December 12, 1932.

Alfred H. Moorhouse, Esq.,  
Editor THE MASONIC CRAFTSMAN,  
51 Boylston Street,  
Boston, Massachusetts.  
Dear Brother Moorhouse:

I am in receipt from you of an inquiry forwarded by Hugo Leon, Grand Secretary of the Grand Lodge of Hamburg, Germany, . . . concerning an article which appeared originally in THE MASONIC CRAFTSMAN, in April, 1932.

Brother Leon says, "I read . . . that Frederic the Great, King of Prussia, is named as the originator of the A. A. Scottish Rite of Freemasonry." He goes on

to state that Frederick was initiated in 1738 by a Deputation from Hamburg Lodge, who held lodge in Charlottenburg, and accepted the place as grand master of "The Great National Mother Lodge of the Three Globes," which worked in the Rite of English Freemasonry with three grades only. He goes on "never did he take the high grades; A. A. Sc. R. as operated today, is a French foundation, did not find there a good footing, and was transported to your land. Its birthday is February, 1788, and its birthplace is Charleston."

Taking up the points raised by Brother Leon I have examined the article to which he refers and do not find anywhere therein anything to justify his statement that he read in it "that Frederick the Great, King of Prussia, is named as originator of the A. A. Scottish Rite of Freemasonry." No such statement is made.

The article says that the general regulations under which the Rite operated from 1762 to 1786 "was said to have been approved by Frederick the Great." The only other reference is that Frederick ratified the Grand Constitutions of 1786. No claim is made anywhere in the article that Frederick originated the Scottish Rite. Everyone knows that the various degrees of the Scottish Rite originated in many ways and in many places and through many people, and were eventually gathered together in a system of Freemasonry. Historians have ascribed to Frederick the position of Patron, just exactly as to this day members of the Royal Houses of different countries have been the Patrons of Masonry.

As to whether the Constitutions emanated directly from Frederick has been a matter of discussion. We have in the Archives of this Supreme Council in my office a very ancient document wherein are transcribed the rules for the Government of Lodges of Perfection, which concludes with the statement "Done at the Grand East of Berlin, in a Holy and Secret place under the C. C. near the B. B. the 25th of the 7th month of the year 1762," and attached is a certificate that the copy is certified "at the Grand East of Berlin by the Grand Inspector and Deputy, the 22nd of December, 1768."

The patent to Stephen Morin was issued from the Grand Consistory of Sublime Princes of the Royal Secret in Paris on August 27, 1761, and emanated from a meeting at which Chillou de Jonville presided as deputy-general, he being the deputy empowered for that purpose by Frederick, according to historians.

Albert Pike's "Historical Inquiry in Regard to the Grand Constitutions of 1786", published at Washing-

ton, D. C., and printed in 1872 and in 1883, and by the Supreme Council of the Southern Jurisdiction of the United States, goes extensively into the subject of Frederick's connection with the Scottish Rite. The result of his investigations, says Mackey, was to the effect that the Constitutions were drawn up at Berlin and duly ratified by Frederick in the year assigned to them.

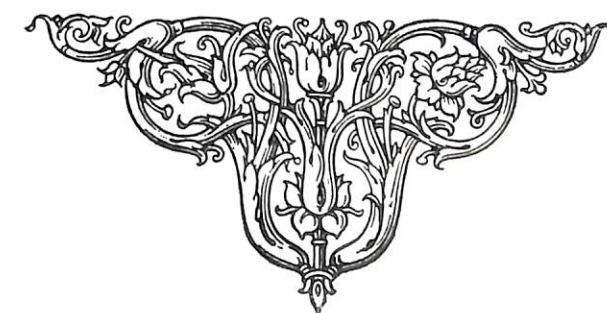
Opposed to this viewpoint is Wilhelm Begmann's "Der Alte und Angenommene Schottische Ritus und Fredrich der Grosse," published at Berlin in 1913.

Passing to Brother Leon's statement that the Rite's birthday is February, 1788, and its birthplace is Charleston, I might call to his attention the fact that our Lodge of Perfection and Council of Princes of Jerusalem at Albany, New York, which are a part of the Northern Jurisdiction, and under the allegiance of this Supreme Council were founded December 20, 1767. Gould, the historian, in examining the official history published at Berlin in 1849, "Haupt Momente der Geschichte der grossen Loge von Preussen genannt Royal York zur Frundshaft," found that the Lodge of the Three Globes at Berlin on May 5, 1760, received a petition for a warrant for a Lodge "Joy and Peace" which was to initiate only Frenchmen and to pay the income into the treasury of the Three Globes, acting as a French branch of that body. Apparently the name was changed to "Three Doves" and this lodge was instituted by Brother von Printzen on August 10, 1760. Not only did this lodge work the three degrees, but their early records show that they worked quite a number of other degrees, among them some of identically the same names as degrees in the Scottish Rite system of the present day.

It is with no desire to engage in controversy with Brother Leon that I have set down these matters, but with the thought that they may be considered illuminating. His statement that the article said Frederick originated the Scottish Rite is not borne out by the article itself. His other point that the Scottish Rite was born in the United States in February, 1788, does not jibe with the founding of two bodies under present obedience to this Supreme Council at Albany in 1767, nor the further well established circumstance that many of its degrees were known and widely recognized on the Continent of Europe long before the date he mentions.

Sincerely and fraternally yours,

C. H. SPILMAN,  
Grand Secretary-General.





## Truly Prepared—The Cardinal Virtues

By ERNEST E. MURRAY, 32° K. C. C. H.; Fellow of the Philalethes Society, Billings, Montana

The aspirant for entry into the Masonic fraternity in France, according to one of the old rituals, was required to answer in writing the following preliminary questions:—

"What is the duty of man to God?"

"What is his duty to himself?"

"What is his duty to his neighbour?"

When he presented himself for the ceremony of initiation, other preliminary questions were put to him, which included the following:—What is your intention in coming here and who has inspired your desire?" and "What ideas have you about Masonry?"

The answers to the first three questions cannot be inspired by worldly logic, but by an emotion far higher, and which is commonly referred to as springing from the heart of man rather than his intelligence. In fact, there are those who are classified as members of the intelligentsia, who dispute the very existence of God, and others who place duty to the State above that to their neighbour. If the answers to these questions were considered satisfactory to the members of the lodge, the aspirant was permitted to proceed in his desire for membership, and further questions were propounded orally and oral answers demanded. If his ideas about Masonry were erroneous, he could be corrected.

In many Masonic jurisdictions today a questionnaire is sent to the aspirant for initiation, concerning his motives and intentions in order to discover what manner of man he is and to avoid future misunderstandings.

One of the teachings of Masonry is to *know thyself*. That is probably the hardest thing for any man to do; to honestly analyze his desires, emotions and conduct. To be honest with oneself. A man may be honest with others and not with himself; but if he is honest with himself, being honest with others follows as a natural consequence. When one is honest with himself he has to admit many shortcomings.

One duty of man to himself is to endeavor to elevate and improve himself morally, intellectually and spiritually, and in doing this he also fulfills one of his duties to his neighbor. In order to effect this, certain cardinal virtues are necessary.

The first is Fortitude. This virtue springs from the heart; or so we put it, as it is not the result of the intellect but of faith. In the event of failure, adversity or disappointment, the use of the intellect, or worldly knowledge, of conditions surrounding the individual, might urge him to halt in his desire, but the quality or virtue of Fortitude which is based on a far higher cause, will sustain him in the difficulties he encounters. Not only in partial failure or disappointment is the quality of Fortitude necessary, but even more so in success. It is harder to retain than to acquire.

The next quality or virtue necessary for advancement is Temperance, which is born of the intellect. It is essentially a moral quality. This does not mean abstinence from alcoholic liquors, but being temperate in all things. To be temperate means to restrain one's

temper or anger; not to go to excess in any of the emotions or passions. Man, being a man, an animal, necessarily has animal passions, anger, combativeness, sexual yearnings, bodily passions. But being more than an animal, a being with a conscience, with a concept of his duty to his neighbor, he should endeavor to make this higher nature control his animal nature. The animal nature would call on him to kill, to exterminate as animals do, but the higher nature in him calls on him to be temperate.

As a nation we are accused of going to extremes in many things, particularly in our pleasures and enjoyments. In controlling our desires for the pleasures of life, we will exercise the virtue of Temperance. Also in our condemnation and punishment of offenders of the civil and moral code. Temperance should be exercised.

The virtue of Temperance is further supported by the next cardinal virtue of Prudence which is born of the intellect.

It is not possible for man to improve and elevate himself without developing the intellect. We are enjoined more than once in our lectures to give our minds to the study of the liberal arts and sciences, thereby to improve our minds and develop the quality of Reason. Reason should always be able to support the virtues which spring from the heart; to augment the desire for their exercise.

Prudence is a strong support of Temperance. Prudence cautions us not to go to any excess of thought or action. It controls our mode of living and our actions; particularly it controls our speech. The good Mason must be able to control his tongue, particularly in relation to his neighbor.

The last of the four cardinal virtues is that of Justice. The quality of Justice, which regulates our relations with our fellow men is born from the heart and the intellect. It is Fortitude, Temperance and Prudence in action. In our examination of our faults and weaknesses, we should be just with ourselves. That which we ask for ourselves we should mete out to our fellow men. If we cannot administer justice to others, we cannot be just with ourselves. The whole structure of civilization must be based on Justice. We demand it for ourselves and for all men.

So that in our desire to improve ourselves, to do our duty to our God, to ourselves and our neighbor, it is necessary that we possess and practice the four cardinal virtues of Fortitude, Temperance, Prudence and Justice. They are the perfect points of our entrance into the fraternity. If we possess and practice them, we are truly prepared.

These four virtues are the opposite of the vices symbolized by metals—quarrelsomeness, lust, tyranny, oppression, indolence, dishonesty, covetousness and fickleness—which we are told we must give up and leave outside the lodge. And the lodge symbolizes the world. Only by the exercise of these four cardinal virtues is it possible to discover and ultimately possess the genuine secrets of a Master Mason.



### JANUARY ANNIVERSARIES

#### DECEASED BRETHREN

Jonathan Belcher, Colonial Governor of Massachusetts and New Hampshire, known as the first native born American to become a Mason, was born in Boston, January 8, 1682. He was made a Mason in England in 1704, thirteen years prior to the institution of the grand lodge of that country.

Benjamin Franklin, famous American patriot, was born at Boston, January 17, 1706, and in 1734 became grand master of Pennsylvania.

Richard Gridley, Revolutionary officer, was born at Boston, January 3, 1711, and on January 27, 1769, was appointed Deputy Grand Master of Massachusetts, later serving as grand master.

Frederick, the Great, whom it has been alleged established the Scottish Rite Degrees in Germany, was born January 24, 1712, and in 1774 granted his protection to the National Grand Lodge of Germany.

Gen. Israel Putnam, Revolutionary officer, who was made a Mason in a military lodge at Crown Point, N. Y., in 1758, was born at Salem, Mass., January 7, 1718.

Gen. William Whipple, a signer of the Declaration and member of St. John's Lodge No. 1, Portsmouth, N. H., was born at Kittery, Me., January 14, 1730.

John Hancock, first signer of the Declaration and first Governor of Massachusetts, was born at Braintree (now Quincy), Mass., January 12, 1737, and on January 26, 1762, became a member of Merchants Lodge No. 277, Quebec, Canada.

Gen. Henry (Lighthorse Harry) Lee, Governor of Virginia (1791-94) and member of Hiram Lodge No. 59, Westmoreland Co., Va., was born at "Leesylvania," Prince William County, Va., January 29, 1756.

Gen. John Stark, who was credited with winning the Battle of Bennington, Vt., in 1777, became a Mason in

Masters Lodge No. 2 (now No. 5), Albany, N. Y., January 8, 1778.

Stephen Girard, who endowed and established Girard College at Philadelphia, was made a Mason in Union Blue Lodge No. 8, Charleston, S. C., January 28, 1788.

Capt. Meriwether Lewis, first Governor of Louisiana Territory, was initiated in "Door to Virtue" Lodge No. 44, Albemarle Co., Va., January 28, 1797. The next day he received the Fellowcraft and Master Mason Degrees.

Dr. Isaac Auld, third Grand Commander of the Southern Supreme Council (1822-26), received the Thirty-third Degree, January 10, 1802.

Gen. Lewis Cass, Secretary of War under President Jackson (1831-36) and Secretary of State under President Buchanan (1857-60), became Grand Master of Ohio, January 10, 1810. In 1826 he was elected first Grand Master of Michigan.

Robert P. Dunlap, Grand Master of Maine (1830-31) and Governor of that state (1834-38), was made a Mason in United Lodge of Topsham, now No. 8 of Brunswick, Me., January 9, 1816.

John C. Breckenridge, 14th U. S. Vice President and Active Member of the Southern Supreme Council, was born near Lexington, Ky., January 21, 1821.

John H. B. Latrobe, distinguished lawyer, inventor and writer, became a member of Winder Lodge No. 77, Baltimore, Md., January 26, 1825. In 1870 he became Grand Master of Maryland.

Gen. John C. Brown, Grand Master of Tennessee (1869) and Governor of that state, was born in Giles Co., Tenn., January 6, 1827.

Andrew Jackson, 7th U. S. President, became an honorary member of Federal Lodge No. 1, Washington, D. C., January 4, 1830, and on January 15, 1833, was elected an honorary member of the Grand Lodge of Florida.

Gen. William Polk, Grand Master of North Carolina (1799-1802), died at Raleigh, January 4, 1834.

Warren L. Thomas, 17th Grand Master, Knights Templar, U. S. A., (1895-98), and Grand Master of Kentucky (1880), was born at Elizabethtown, Ky., January 25, 1845, and received the Thirty-third Degree at Louisville, January 23, 1889.

Capt. John W. Geary, Governor of Kansas (1856-57) and Governor of Pennsylvania (1867-73), received the Blue Lodge Degrees in St. John's Lodge No. 219, Pittsburgh, Pa., by special dispensation, January 4, 1847, as he was on his way to Mexico with his troops.

Josiah H. Drummond, Grand Master of Maine (1860-63) and Grand Commander of the Northern Supreme Council (1867-79), became a member of Waterville (Me.) Lodge No. 33, January 1, 1849.

Samuel Gompers, president of the American Federation of Labor and a member of the Scottish Rite Bodies in Washington, D. C., was born in London, Eng., January 27, 1850.

Gen. Lew Wallace, Governor of New Mexico Territory (1878-81) and famous author, was raised in Fountain Lodge No. 60, Covington, Ind., January 15, 1851.

Benjamin B. Odell, Jr., Governor of New York (1901-05) and member of Newburgh (N. Y.) Lodge No. 309, was born in that city, January 14, 1854.

Charles E. Rosenbaum, Lieutenant Grand Commander and Dean of the Southern Supreme Council, was born at St. Louis, Mo., January 1, 1855, and in January, 1886, was initiated in Magnolia Lodge No. 60, Little Rock, Ark.

William F. Pierce, Grand Master of California (1909) and at the time of his death Grand Chancellor of the Southern Supreme Council, was born at Ripley, N. Y., January 16, 1855. On January 16, 1887, he received the Thirty-third Degree.

Robert E. Withers, Grand Master of Virginia (1871-73), U. S. Senator from that state (1875-81), and 13th Grand Master, Knights Templar, U. S. A., (1883-86), was knighted in DeMo-



lay Commandery No. 4, Lynchburg, January 25, 1856.

Gen. Albert Pike, 8th Grand Commander of the Southern Supreme Council, was elected to this high office, January 22, 1859, serving for a period of thirty-two years until the time of his death in 1891.

William B. Hubbard, Grand Master of Ohio (1850-53) and 5th Grand Master, Knights Templar, U. S. A., (1847-59), died at Columbus, January 5, 1866.

James A. Garfield, 20th U. S. President, received the Fourteenth Degree in Mithras Lodge of Perfection, Washington, D. C., January 2, 1872.

John William Morris, who at the time of his death was Treasurer General of the Southern Supreme Council, became a Royal Arch Mason in Wheeling Union Chapter No. 1, Wheeling, W. Va., January 20, 1882.

Alva Adams, Governor of Colorado for several terms, was knighted in Pueblo (Colo.) Commandery No. 3, K.T., January 15, 1884, and on January 29, 1890, he received the Thirty-second Degree in Denver.

Joseph G. Cannon, Speaker of the House of Representatives during four Congresses, became a member of Vermillion Chapter No. 82, R.A.M., Danville, Ill., in January, 1888.

Charles B. Aycock, Governor of North Carolina (1901-05), was elected Grand Orator of the Grand Lodge of that state in January, 1897.

Perry W. Weidner, who at the time of his death was Grand Minister of State of the Southern Supreme Council, and Grand Master of the Grand Encampment, Knights Templar, U. S. A., was made a Royal and Select Master in Reese Council No. 9, Dayton, Ohio, January 4, 1897.

Ellsworth M. Statler, prominent hotel executive, became a member of De Molay Lodge No. 498, Buffalo, N. Y., January 8, 1900.

John Wanamaker, well known merchant who had been made a Mason "at sight," was admitted to Friendship Lodge No. 400, Jenkintown, Pa., January 9, 1900. He received the Thirty-second Degree at Philadelphia, January 17, 1913.

Theodore Roosevelt, 26th U. S. President, was initiated in Matinecock Lodge No. 806, Oyster Bay, N. Y., January 2, 1901, and died at his home there, January 6, 1919.

William J. Bryan, Secretary of State in the Wilson Cabinet, was initiated in Lincoln (Nebr.) Lodge No. 19, January 28, 1902.

Alexander G. Cochran, who at the time of his death was Grand Chamber-

lain of the Southern Supreme Council, became a member of Missouri Chapter No. 1, R.A.M., St. Louis, January 25, 1904.

Warren G. Harding, 29th U. S. President, received degrees from the 4th to the 32nd in Columbus, Ohio, January 5, 1921. On January 7 of that year, he became a member of Aladdin Shrine Temple, at Columbus, six days later he had received the Royal Arch Degrees in Marion (Ohio) Chapter No. 62.

#### LIVING BRETHREN

Carter Glass, Secretary of the Treasury under President Wilson and U. S. Senator from Virginia, was born at Lynchburg, January 4, 1858, and is a member of the Scottish Rite Bodies of that city.

Chase S. Osborn, former Governor of Michigan and a Thirty-third Degree member of the Northern Masonic Jurisdiction, was born in Huntington Co., Ind., January 22, 1860.

George W. Vallery, 27th Grand Master, Knights Templar, U. S. A., was born at Plattsmouth, Nebr., January 24, 1861, and on January 18, 1894, received the Thirty-second Degree at Denver, Colo.

Frank O. Lowden, former Governor of Illinois and member of Dixon (Ill.) Commandery, K.T., was born at Sunrise City, Minn., January 26, 1861.

William L. Sharp, 28th Grand Master, Knights Templar, U. S. A., was born at Princeton, Ill., January 19, 1862.

Louis A. Johnson, National Commander of the American Legion and a member of the Scottish Rite Bodies at Wheeling, W. Va., was born at Roanoke, Va., January 10, 1891.

Arthur J. Weaver, former Governor of Nebraska, received the Entered Apprentice Degree in Falls City (Nebr.) Lodge No. 9, January 7, 1895.

James B. A. Robertson, former Governor of Oklahoma and a member of both York and Scottish Rites, was initiated in Chandler (Okla.) Lodge No. 58, January 20, 1900.

Gen. John J. Pershing received the Thirty-third Degree at The House of the Temple, Washington, D. C., on January 6, 1930.

#### FRANKLIN DELANO

##### ROOSEVELT—MASON

By the demand of the American people voiced in the November election, the selection of Franklin Delano Roosevelt will place the twelfth Masonic President in the White House. To refresh your memory, the other eleven were: George Washington,

James Monroe, Andrew Jackson, James Polk, James Buchanan, Andrew Johnson, James A. Garfield, William McKinley, Theodore Roosevelt, William H. Taft and Warren G. Harding. In this connection it is interesting to note that the 25th, 26th and 27th Presidents were Masons. Brother W. L. Boyden, Librarian of the Southern Supreme Council, has just published an article tending to establish the Masonic affiliation of Presidents Jefferson and Madison.

Brother Franklin D. Roosevelt was raised in Holland Lodge No. 8 in New York City on November 28, 1911. He received the 32°, Scottish Rite, at Albany on February 28, 1929. Tri-Po-Bed Grotto at Poughkeepsie made him a member of their Order at sight on October 30, 1931. He is also a Shriner.

His acceptance speech, which you will recall was made the day following his nomination—made possible by an airplane flight from New York City to Chicago—contained the following clear-cut statement:

"My friends, may this be the symbol of my intention to be honest and to avoid all hypocrisy and show, to avoid silly shutting of the eyes to the truth in this campaign."

#### WORTHY OF EMULATION

An incident occurred on December 8, 1932, in New Century Lodge No. 2860, London, Eng., which for attentiveness to lodge work is worthy of emulation. The master had performed the ceremony of initiation on two candidates and the charge was being given, when a note was passed under the lodge door stating that the father of one of the candidates was "wanted on the phone." The father, not wishing to disturb the proceedings, did not leave the room until it was proper for him to do so. The message disclosed that at 6:10 p. m., just at the time when the charge was being given, a son was born to one of the initiates. Excited, though not surprised, the young father remained until all the work on the degree was concluded.

It was stated that the members of New Century Lodge will watch the career of the "Lewis" with unusual interest.

#### TWO SONS RAISED

##### BY FATHERS

Rainbow Lodge No. 625, of Manly, Iowa, was the scene of the unique event of two past masters of the lodge each raising his own son to the Sublime Degree of Master Mason. Each father was in the East for a part of the ceremony as his son received the work.

#### TABLET TO

##### SIR ALFRED ROBBINS

A bronze tablet to the late Sir Alfred Robbins was unveiled in St. Bride's Church, Fleet Street, London, Eng., on November 3, 1932. The memorial address was delivered by Sir Austen Chamberlain who, in the course of his remarks, said, "Alfred Robbins loved justice, dealt mercifully and walked humbly with his God. No man thought more of his duty and of the honor of the profession (journalism) to which he had given his life; and no man thought less of himself."

Many distinguished guests were present among whom were Lord Amptill, Col. Sir Arthur Holbrook and many others.

Sir Alfred Robbins was a past president of the Institute of Journalists and a member of the Parliamentary Press Gallery for many years. A Past Grand Warden of the United Grand Lodge of England, he was president of the Board of General Purposes of that grand lodge for eighteen years (1913-31).

#### MASONIC POST OF LEGION

Fraternity Post No. 612, which meets in Kismet Temple, Brooklyn, N. Y., on the third Tuesday of each month from October to May, is the only post of the American Legion that has received the official recognition of the Grand Lodge of the State of New York. Organized by active workers of Aurora Grata under the leadership of Bradford Butler, 33°, it is composed entirely of Masons. Clarence H. Wilson, 32°, is its present Commander. Bradford Butler, 33°, Harry S. Best, 33°, Conrad F. Dykeman, 32°, Charles F. McWhorter, 32°, Spencer C. Young, 32°, Edward McMurry, 32°, and Robert L. Wood, 32°, are among its past commanders.

#### SIR KYNASTON STUDD SPEAKS

Sir Kynaston Studd, noted educator and philanthropist, spoke at an open meeting of Arcadian Lodge No. 2696, London, Eng., recently, on the power and influence of Freemasonry. Referring to his early concepts of Masonry, he said vague ideas had come to him of its work when at Cambridge University. While en route to America he met a Mason who gave him more information and who said that all meetings begin with prayer. On his return to England, he learned that two men who worked with him had become Masons. He felt that they had access to knowledge which he did not have and petitioned a lodge for membership.

Before becoming a member of the Craft he said that he had heard from some that Freemasonry was a religion, from others that it was a philosophy. To him it is a rule of conduct based on principles which are religious in character, but not a religion.

Not long ago Sir Kynaston went with a deputation to India, where he noted the effect of Freemasonry among peoples of many creeds and different civilizations. In every part of India, he said, men of these different creeds and civilizations were in the same lodges, where they met in fraternal amity.

In a visit to Burma he attended lodges in which Chinamen held high offices. At one lodge they visited, fourteen different religions were represented. In Ceylon lodges and elsewhere the deputation went it was much the same: Men found Freemasonry an accepted basis of union and freedom of concourse to be had nowhere else.

Freemasonry, Sir Kynaston declared, is not theory but a practice of embodied principles starting with the individual. These principles which the Mason exemplifies in the lodge must be practiced throughout the life of the individual in the world outside the lodge.

The speaker gave an analysis of the degrees of Freemasonry showing that it is a progressive science. First, he said, there are certain foundation truths followed by expansion and development, ending in the revelation that God is the center of everything. Following this light involves fidelity to the highest and noblest things in life, "even unto death."

#### NEW MASONIC TEMPLE

At an overflow attendance several hundred Masons witnessed the dedication of the new Masonic Temple of Chehalis Lodge No. 28, Chehalis, Wash., recently. John M. Roberts, grand master, and other grand lodge officers, officiated. U. E. Harmon, of Tacoma, grand orator, delivered the dedicatory address.

N. B. Coffman, a member of Chehalis Lodge, spoke of its history, stating among other things that the lodge was organized in 1878, with H. J. Duffy as its first master.

The new Temple, the front of which is a replica of Independence Hall, Philadelphia, is of brick veneer. It is two full stories high with a basement. The first floor appointments contain an ample lobby, a small stage for orchestra or speaking purposes in a commodious dining room 38x56 feet, a modern equipped kitchen, rest rooms and other

conveniences. The second floor is replete with details appropriate to the latest designed Masonic lodge rooms. The room itself is 38x58 feet, with a 16-foot arched ceiling.

#### A MASON SIXTY-THREE YEARS

Columbus Lodge No. 5, of Columbus, Miss., called a special communication on November 25, 1932, in honor of Col. C. L. Lincoln, its oldest living member. Colonel Lincoln, who is in his eighty-ninth year, joined that lodge November 25, 1869. He takes great pride in being a constant attendant at church and the Masonic lodges in the vicinity. As such and for his many civic and neighborly qualities, the community of Columbus is very proud of him. He is in good health and spirits.

#### SCOTTISH RITE OF CHICAGO

The Scottish Rite Bodies of Chicago held their regular Fall Reunion, beginning their sessions Monday, November 7, and closing them Friday night, November 11, with an exemplification of the Degree of the Sublime Prince of the Royal Secret. A total attendance for the five days was 3,032, with a class of candidates numbering 47.

#### FIRST OMNIBUS BY A MASON

George Shillibeer, born at Tottenham Court Road, London, Eng., in 1797, built and operated the first "buses" on the streets of his native city. He started business July 4, 1829, with two vehicles, each drawn by three horses abreast and carrying 22 people. Having served as a midshipman in the Royal Navy, his first conductors were sons of naval officers.

Though Mr. Shillibeer introduced this mode of transportation all over the British Isles, litigation, competition and the railways drove him out of business. Afterward he entered the undertaking business, in which line he invented a combination hearse and mourning coach which greatly reduced the cost of funerals, a type of vehicle still used in the north of England.

Mr. Shillibeer joined Etonian Lodge No. 209, Windsor, Eng., on February 5, 1827. He died August 21, 1866, and was buried in Chigwell Churchyard, Essex.

#### PERRY WEIDNER'S WILL

The probation of the will of the late Perry W. Weidner, Grand Master of Knights Templar, U. S. A., Grand Inspector General in Southern California and Grand Minister of State of the Southern Supreme Council, discloses many gifts to Masonry and education. Following the death of Mrs. Weidner



the will provides that the trust now in her shall terminate and the funds divided as follows:

"Mystic Lodge of Masons, Dayton, Ohio, \$5,000; Melrose Chapter of Royal Arch Masons, Los Angeles, \$2,000; Golden West Commandery, Knights Templar, \$5,000; Los Angeles Lodge of Perfection, Scottish Rite Masons, \$25,000; Dean William MacCormack Endowment Fund of St. Paul's Cathedral of the Episcopal Church, \$1,000; Sunshine Post, American Legion, \$2,000; George Washington University, Washington, D. C., for its School of Government, the residue."

#### PRACTICAL MASONRY

The Scottish Rite Masons of Columbus, Ohio, organized a Masonic Co-operative Bureau some months ago, the purpose of which is to relieve distress and aid worthy Masons and members of their families to find employment. The work of the bureau is so managed as not to interfere with Blue Lodge activities of the same character.

Since the bureau opened 1,213 Masons or members of their families have registered for employment. They came from 155 Blue Lodges in 21 states, Canada and Scotland, and are all living in Franklin County, Ohio. Work or an encouraging word sustaining their morale is given to all. The bureau to date has expended upwards of \$30,000 in alleviating hunger, lack of clothing and shelter, and aiding the sick to the laudable aim that not one man, woman or child of Masonic connection in the country go without attentive care, it is reported.

#### ENDOWMENT COMMITTEE

##### APPOINTED

A permanent endowment committee, with Dr. Robert S. Barrett as chairman, was recently appointed by Harry K. Green, grand master of the Grand Lodge of Virginia. The authority for the appointment of this committee was given at the 1932 communication of that grand lodge.

The plan of the committee is to awaken the Masons of Virginia to a sense of their responsibility to the children of their departed brethren. There will be no solicitation, no demand for money, and no Mason will be asked to do anything. He shall be governed in this respect by the principle of free will and accord.

The facts concerning the Virginia Masonic Home, its functions, its low endowment of \$50,000, the great demands made upon it to support and educate orphaned children, the splendidly endowed Homes in other jurisdictions whose grand lodges are much

younger than that of Virginia, will be made known to every Mason by impersonal, educational means. In this way it is hoped and believed that every Mason will desire to give something toward such a noble philanthropy for use while he yet lives or ere his departure from this life will make some testamentary provisions for those bereaved little children so dependent upon the true and able hearts of Virginia Masons.

#### FREDERIC B. STEVENS

##### ASSUMES OFFICE

Frederic B. Stevens, 33°, for many years Lieutenant Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction, became Acting Grand Commander upon the death of Leon M. Abbott, 33°, late Grand Commander. Mr. Stevens will assume all the duties of grand commander until the next annual meeting of the Supreme Council, which will be held in Boston next September.

Mr. Stevens has been an active member of the fraternity for many years, devoting much of his time recently to Scottish Rite matters. A trustee of the Detroit Masonic Temple Association, he is a member of the publication committee of the *Masonic News*, of that city.

#### MARK MASTER

##### CONFERRED IN 1789

The North Carolina Lodge of Research No. 666, Monroe, N. C., is bringing to light many interesting facts. The early minutes of the occasional communications of the grand lodge of that state disclose that in the first years of its history the grand lodge customarily conferred the higher degrees as well as the regular Craft degrees. These degrees, however, were conferred only within an occasional lodge assembled for that purpose.

The minutes of the communication of the grand lodge held at Fayetteville, N. C., Wednesday, November 19, 1789, would indicate that the Degree of Mark Master was conferred a few days later on four candidates. Evidence that the candidates received the degrees is found in the minutes of the Mark Master's Lodge the following year when the candidates appear as officers and assist in conferring the Past and Mark Master Degrees.

These records constitute the earliest mention of the conferring of the Degree of Mark Master yet disclosed in the United States. The Grand Lodge of North Carolina was formed in 1787, though there were at least two lodges operating in that state twenty or more years earlier.

#### STUDY SELF

Whenever we feel deserted, it is well to trace the cause of the feeling; learn whether the experience be the result of a fault, or a merit, or if some neutral quality unfitting us for such fellowship as would otherwise be ours. The first improvement of our loneliness is to analyze its causes and meaning—see what kind of loneliness we are in and what mode of treatment will be best adapted to the cause. These preliminary steps taken, the next duty is to devise the fittest remedies for whatever is painful or wrong in our condition and endeavor to win the richest compensation from it. A very different regimen should be prescribed for one suffering of guilt, from that applied to our suffering in the solitude of grief. The former needs the process of penitence, atonement, reformation; the latter, the ministrations of faith, love, cheerful communion, useful activity. Much of the bitterest loneliness in this world arises from an exorbitant and morbid self regard, the importunate presence of self in attention. Hawthorne's story of the Bosom Serpent is a terrible illustration. There is a whole class of solitaries simply from shyness, bashful men like Gray and Cooper, the poets, and Cavendish the great chemist. A much larger class affect sechisim in consequence of pride. The misfortune of both these classes of sensitive shrinkers is the same, an inability to escape consciousness of their own personalities as related to the opinions of other people. It is not mere self-consciousness that troubles the trembling sensitive, it is that self-consciousness imaginatively transferred to another and exposed to all the variations of the suppositious opinions there. The endless multiplicity of competition of modern society at every point a prize, at every point a glass—tends to force us inordinately alone and break or blink the glass. But, unfortunately, mirrors prove more fascinating than prizes and most persons are intent on themselves.—By Julius J. Price, Ph.D., 32°.

#### SIX LIVING PAST C's-in-C.

Williamsport Consistory, Williamsport, Pa., has six living Past Commanders-in-Chief: William W. Anspach, 33°, (1911-14); Dietrick Lamade, 33°, (1914-17); Robert P. Blackburn, 33°, (1920-23); Harry J. W. Kiessling, 33°, (1923-26); Arthur L. Pepperman, 33°, (1926-29), and S. Carbon Wolfe, 33°, (1929-32).

Mr. Lamade was installed as an Active Member of the Supreme Council

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## The Masonic Craftsman

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for the Northern Masonic Jurisdiction at its recent meeting at Indianapolis, Ind. As a part of his remarks at a dinner given him by members of Williamsport Consistory, he said:

"While I have been selected your representative, the honor is intended for you brethren of this Consistory. The reputation we have made as a progressive body, our rapid growth, the excellence of our degree work, our hospitality—all these have brought to us this recognition.

"My life has been greatly enriched by Masonry during the past thirty-nine years. I have put much time and effort into it and have gotten much out of it. Masonry has had much to do with the shaping of my life. The many fine lessons taught can not help but have a beneficial influence on the life of any man, provided he gives them a reasonable degree of study."

#### AN INTERNATIONAL ASSEMBLY OF MASONS

There seems to be a growing realization that Freemasonry could become a more effective peace producing force in the world if those who practice its tenets for peace and unity could be made conscious of the value of their individual efforts in that direction. Embracing all creeds, all walks of life in nearly all nations of the world, it is the opinion of many that what is needed is to arouse greater individual activity in the practice of its principles.

Suggestions of a conference for this purpose are briefly discussed in *The Freemason's Chronicle* London Eng., in its issue of October 15, 1932.

The *Chronicle* calls attention to several successful deputations which the Grand Lodge of England, the Mother Grand Lodge of the World, has sent to "sister" jurisdictions in the past few years, among which were to New York, Pennsylvania and Canadian grand lodges. During the month of October a very distinguished deputation of the English Grand Lodge visited Sweden at the invitation of the monarch who is the grand master of the grand lodge of that country.

Though most grand lodges exchange representatives with England, the article declares that very little is heard of their work. The duties of these representatives would be greatly enhanced if an international assembly were established. Marked advancement in the "unity and peace of the world," would result from such a forward step.

Continuing, the *Chronicle* states that the inauguration of an international assembly "could well come from the

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Mother Grand Lodge of the World and arrangements might be made to meet in London, say in the summer, and subsequent gatherings held in other great countries of the world."

The recognized "Sister" Grand Lodges are: Ireland, Scotland; 16 dominion grand lodges (7 in Australia, 9 in Canada), and 80 foreign grand lodges (13 in the Eastern Hemisphere and 67 in the Western Hemisphere). With the representation from London, the 46 provincial grand lodges of England and Wales, 33 districts overseas and the 7 groups of lodges under grand inspectors overseas, it is the opinion of *The Freemason's Chronicle* that at least 500 brethren would assemble in London for the first International Assembly of Masons in the world.

The first semblance of such a gathering occurred in 1919 when the grand masters and grand secretaries of the English-speaking people of the world were invited to London by the English Grand Lodge during its jubilee week. Several from Canada and about twenty from the United States accepted from North America.

A feature of international assembly meetings might be an address or a resume of Freemasonry in each grand jurisdiction by its assembly representative. These addresses or resumes would not only form an interesting and instructive fraternal link between the personal representatives of the various grand lodges, but when printed and indexed the matter would be most valuable as Masonic literature and as a reference for new ideas in carrying on the work of the Craft.

With a sense of the value of co-operation between grand lodges, particularly the Freemasonry of Denmark and that of England, the Danish *Frimureren* for October, 1932, said among other things: "In the great wide world there is a strong and deep connection between the instincts which took possession of Masonry in 1717 when the Grand Lodge of London was founded and the marked endeavor which is known in our time, an endeavor to gather all free upright men to struggle for truth and justice and in this struggle Freemasonry in Denmark ought not to be left out."

There are many regular grand lodges in different parts of the world—on the European continent and in Latin countries—which are recognized by many of the grand lodges of the United States, but which are not recognized by the United Grand Lodge of England. These would have to be included to establish an International Assembly of Masons of the world.

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*TE-WAH-GUAH-KE-MON-GOH*

George Washington Finley, the last of the full-blood Piankeshia Indians and once chief of his tribe, died at the home of his daughter, Mrs. Charles C. Barnard, in Tulsa, Okla., November 16, 1932, at the age of seventy-four.

Mr. Finley was a Thirty-second Degree Scottish Rite Mason, a member of Akdar Shrine Temple, Tulsa, and served Miami Lodge No. 140, Miami, Okla., as tyler for fifteen consecutive years.

He was born during a severe prairie storm, hence Te-Wah-Guah-Ke-Mon-Goh, "The Storm."

*BURN CANCELED*

*TEMPLE BONDS*

In 1910 the Masons of Lacon, Ill., purchased ground and a year later built a Temple thereon from the proceeds of bonds which they issued. On the evening of October 24, 1932, they assembled in the lodge room with members of their families and guests from Wenona. After an evening of entertainment a ceremony of burning the canceled bonds was performed, an act symbolic of a property free from incumbrance.

A feature of the evening was a special tribute to H. S. Pettett who, at the age of eighty-six, has been a member of Lacon Lodge No. 61, for sixty years.

*FRANKLIN'S TROWEL USED*

The Masonic trowel, once owned by Benjamin Franklin, was used November 25, 1932, in laying the corner-stone of the immense structure in Philadelphia to be known as Benjamin Franklin Memorial and Franklin Institute. The stone was laid by Mrs. Mary Louise Curtis Bok, daughter of Cyrus H. K. Curtis, president of the memorial.

The building is to be of limestone and concrete, and its five stories above the ground level will contain more than twelve acres of floor space.

A heroic statue of Franklin will be placed in the center of the large memorial chamber, adjoining which will be a library and reading hall which will contain 500,000 volumes of the Franklin Institute.

*IN KANSAS FORTY YEARS AGO*

Forty years ago the dedication of the new Scottish Rite Temple took place in Kansas City, Mo.

The dedication ceremonial was held on Monday evening, November 14, 1892, and was conducted with great solemnity by Martin Collins, Grand Inspector General in Missouri, assisted by a large number of distinguished brethren.

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The fourth semi-annual reunion and reception of a class of fifty candidates commenced its work the following day, the first reunion to be held in the new Temple. The degrees from the Fourth to the Thirty-second, inclusive, were exemplified.

*Herald of Masonry*, a very well known periodical of that date, states in its November issue of 1892, that in these degrees the new calcium light lantern was brought into use and pictures appropriate to the degrees were thrown upon the lodge canvas of the stage.

"On Friday, November 18, the grand ball and banquet was given by the brethren to their friends and ladies in and out of the Order. The floor of the lodge room was covered with linen, and the programs were unique and symbolic, being in the form of a triangle with a double-headed eagle thereon."

**MUSIC FOR LODGE USE**

It is generally recognized that there is a dearth of music suitable for use in Masonic work. The need is one that cannot be filled readily because lodges, generally speaking, are not equipped to have music in the degree work. Some lodges there are, it is true, that have fine organs and are able to engage professional talent for solo, quartette or features, but generally speaking, lodges have to rely upon one individual as organist, and an occasional volunteer soloist. The organist is restricted to classical music which may be suitable for the solemn effects, while the soloist has a difficult time finding compositions with appropriate words.

An original composition, both words and music, has been prepared recently by Bro. J. Hugo Tatsch, P.M., entitled "The Quest." There are three verses, one for each degree, it being the design of Bro. Tatsch to have the short verse sung just before the candidate is brought from darkness to light. The composition is arranged for solo or quartette, and when used for quartette, the piano or organ accompaniment is optional. It is evident from the appropriate words and the solemn music that this addition to our limited Masonic music will meet with favor, for it adds a striking feature to one of the most impressive parts of our initiatory ceremonies.

Masters desiring to introduce some effective permissible additions to their ritualistic work will find this new composition particularly desirable.

Copies of "The Quest" can be obtained for sixty cents from the publishers, The Lenox Music Company, 30 Huntington Avenue, Boston, Massachusetts.

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**NOTES**

The Princess Royal accompanied the Earl of Harewood, Provincial Grand Master of West Yorkshire, Eng., at the recent annual Masonic service in Leeds Parish Church.

The Duke of Connaught was nominated Grand Master of the United Grand Lodge of England for the thirty-third year at the recent quarterly communication of that grand lodge.

The new Masonic Temple to be constructed from a gift of £8,000 by the late J. B. Howard, at Braintree, Eng., to house St. Mary's Lodge No. 1312, will be completed some time late in the summer of this year.

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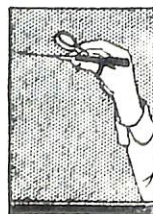
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New York, Dec. 27, 1932.

Dear Brother Moorhouse:

Many thanks for your splendid copy  
of the MASONIC CRAFTSMAN. It is really  
a credit and tribute to Freemasonry.

With kindest regards and best wishes  
of the season. Fraternally yours,  
JULIUS J. PRICE.

[ Brother Price is a Rabbi of Temple  
Gates of Israel, a doctor of philosophy,  
and a writer of some note on Masonic  
subjects. His appreciation of the  
CRAFTSMAN is that of a thoughtful  
reader. ]—Ed.

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## LIGHT IN THE GLOOM

Amid the present phantasmagoria of  
international debts, excessive taxation,  
banks in receivership, business failures,  
vacant stores and dwelling places, de-  
faulted bonds, moratoriums, unpaid in-  
terest, devouring mortgages, impending  
foreclosures, vanishing profits, evictions  
and other phenomena of tight times, it  
is a pleasure to record that Lacon  
Lodge No. 61, of Lacon, Ill., has fin-  
ished paying for the temple it built  
in 1911. The lodge held a jubilation  
meeting recently, at which the fully  
paid and duly canceled bonds were in-  
cinerated with gratitude and great re-  
joicing. The ceremony being of so  
cheering and unusual a nature in these  
times accounts for its mention here.  
—Masonic Chronicler.

## AN UNUSUAL VISITOR

EDGAR A. GUEST

He dropped into my office with a grin  
upon his face,  
He talked about the weather and the  
college football race,  
He asked about the family and told the  
latest joke,  
But never mentioned anybody who'd  
suddenly gone broke.

He talked of books and pictures and  
the play he'd been to see,  
A clever quip his boy had made he  
passed along to me.  
He praised the suit of clothes I wore  
and asked me what it cost,  
But he never said a word about the  
money he had lost.

He was with me twenty minutes, chuck-  
ling gayly while he stayed,  
O'er the memory of some silly little  
blunder he had made;  
He reminded me that tulips must be  
planted in the Fall.  
But calamity and tragedy—he men-  
tioned not at all.

I thought it rather curious when he had  
come and gone,  
He must have had some tales of woe but  
didn't pass them on,  
For nowadays it seems to me that every  
man I meet  
Has something new in misery and  
moaning to repeat.

And so I write these lines for him who  
had his share of woe  
But still could talk of other things and  
let his troubles go.  
I was happier for his visit—in a world  
that's sick with doubt  
'Twas good to meet a man who wasn't  
spreading gloom about.

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"Yes, sir; twelve jurors and one  
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